



The Bombay Guardian.

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WEEKLY REVIEW.

—MR. FORBES, correspondent of the *Daily News*, was in St. Petersburg, Dec. 22nd, and witnessed the return of the Emperor to his capital. From the station the Czar proceeded at once to the Kasan Cathedral. After describing the throng in the interior of the Cathedral, the news-writer says:

"Suddenly the tinkle of a bell is heard; the great doors of the cathedral are flung wide open; there surges in a great gust of cold air, on the wings of which is borne a great throbbing volume of sound, the roar of the cheering of vast multitudes, the booming of artillery, the clashing of the pealing joy-bells. Descending from the altarplace, the clergy, headed by the Metropolitan, resplendent in gorgeous robes, and wearing a mitre which is one mass of glittering precious stones, advance in stately procession toward the door. There is a brief pause, during which the cheering outside peals louder and louder. From the front of the Iconostas a stream of melody diffuses itself over the cathedral as choristers raise the chant of thanksgiving. Now the procession is returning from the door where the Metropolitan has received the Emperor. The Emperor passes on towards the altar, preceded by the Metropolitan. He ascends the steps, and his lips touch the glittering image of the Holy Virgin of Kasan. There has followed him the Czarevna, whose fair face recalls the features so vividly of one honoured and beloved by every Briton. The simple ceremony is of brief duration, and in a few moments the Emperor is returning towards the door. The loyalty of the throng is no longer to be restrained. Men and women all but block the path of his Majesty, eager to kiss the hem of his garment. The procession struggles on through the dense masses, and the door is finally reached. Then we in the cathedral hear the cheering of the crowd outside break forth again as the Emperor drives away towards the Winter Palace."

Now this to our minds is very saddening. The Czar of Russia after having seen the long struggle of his troops in Bulgaria, the loss of 70,000 soldiers, their decisive victory at Plevna, opening up to them the way to Adrianople and Constantinople, returns to his capital, repairs to the Cathedral, and in recognition of the help extended from on high to him, his army and his country, *he bows before an image of the Virgin Mary*, devoutly kisses it and then proceeds to his palace. We can hardly conceive of a greater affront to Him who has said, My glory will I not give to another. This image that he kissed, is the image of a woman, and no human being can assert positively that it at all resembles the Virgin Mary. Even if it were known to do so, it could only resemble her as she was upon the earth, when she had no power but such as waits upon every pious woman. Now the Mahomedan scourge was brought upon Western Asia, because of the idolatry that had become rampant in the Oriental churches; because of the images of Virgin Mary and other dead saints that were conspicuous in those churches. (Sec. Rev. ix. 4, 20). We know that the followers of Mahomed were fired with zeal against the Christians of that day because of these idolatrous practices, while they specially exempted from chastisement those truer Christians who refused to conform to these practices. If it should please God now to remove from those countries the scourge that has been so long upon them, we cannot believe that the Turkish domination will be succeeded by that of one who favours the old idolatry.

We none the less believe that the time is at hand for the removal of the Mahomedan scourge. It has been greatly mitigated since 1844, and Protes-

tant missionaries have labored with great success among the Oriental churches. But many disabilities remain. If the Turks will learn the lesson now before them and grant religious liberty for all classes, not only in the letter but in the spirit, it may be that their rule may continue, with a more restricted frontier.

—A FRIEND has shown us the following paragraph occurring in Simpson's *Plea for Religion* and the *Sacred Writings*, published in 1797:

"It has been noticed on a former page that the Pope and Mahomet rose in or about the same year. The former is driven from his seat exactly at the end of 1260 years. We know the Turk is to fall, and we have some cause to suppose the period of that catastrophe will be at no great distance from the subversion of the Pope's secular dominion. I fear we shall be on the wrong side of the question, if we attempt to support either him, or the remaining Popish states, and shall suffer for our intermeddling."

On a previous page, he says:

"If we knew exactly when to begin to reckon these (1260) years, we should know precisely when the destruction of Antichrist would take place. Some begin to reckon from the year 606, when the proud Prelate of Rome was declared Universal Bishop. If this period be right, then the Pope of Rome will be completely destroyed, as a horn, about the year 1866."

In 1866 was fought the battle of Sadowa, as a result of which the French were withdrawn from Rome, and the temporal dominion soon passed away.

—ATTEMPTS are made to convict the Russians of cruelty in their treatment of the Turkish wounded and sick at Plevna. The Turks evacuated the place one day, the Russians entered it the next, and the inmates of the hospitals were cared for the next day. The Turks who in the day of their own successes massacred more prisoners than they spared, seem to have reckoned that the Russians in entering Plevna would fly first of all to the hospitals and minister to their sick and wounded foes, before they thought of their own comfort. This would have been a very pleasing instance of Christian charity, and we should have been delighted to chronicle it. We are not very much surprised that the Russians failed to give this beautiful example of disinterestedness; but we are surprised that the retreating Turks should have calculated on it. But did they? The alternative conclusion is that they cared so little about their 20,000 invalids, as to leave them all behind without arranging for their comfort one day ahead. If Osman Pacha had capitulated, he would have secured the opportunity of caring for the relief of this immense multitude of helpless creatures.

—ONE of the infelicities of the peculiar Government that obtains in this country, is that what one arm of the Government may bestow, another arm may revoke. Some of those who have been toiling in the famine districts on special duty with special pay, are now called upon to give up all that was special in the latter. It is reported from Kurrachee that the poor pensioners who have been receiving grain allowance there for six months, are called upon to refund the Rs. 6 monthly thus paid to them. The authorities seem to think that it is as easy to part with a pound of flesh, as it is to get it.

—We have already spoken of Mr. K. A. Burnell, of America, as a lay-worker, whose services in connection with Young Men's Chr. Associations have been most valuable and fruitful. He is now

in India where he hopes to spend some months in evangelistic labour. His object is three-fold. 1st, Preaching the glorious Gospel of the Son of God; 2nd, Seeking to be an incentive to Native Christians; 3rd, hearty cheer to missionaries. Writing to his brother, Rev. T. S. Burnell, Am. Mission, Madura, he says; 'Much prayer for many years has ascended for this long-anticipated effort.' He is desirous that much prayer should be offered in all places in India which he expects to visit, for a blessing on the meetings he may hold there. He will be in the south of India till the end of February; March 2-3 in Secunderabad; 4, Sholapore; 5-7, Ahmednuggur; 9-11, Bombay; 13-15, Jubulpore; 16-18, Allahabad; 21-25, Calcutta; 28-29, Benares; 30-31, Mirzapore; April 1-2, Cawnpore; 3-4, Lucknow; 6-8, Delhi; 10-12, Bombay. The services proposed are as follows: Morning meeting 7 o'clock; Bible reading, 5 p.m.; Gospel meeting, 7 p.m. Natives will be addressed through an interpreter. Special efforts will be made to interest the students in schools.

—We regret much to hear of the death of Mrs. Goheen, wife of Rev. Mr. Goheen of the Am. Presbyterian Mission, Kolapore. She had only been in the country two years.

—THE Report of the U. P. Mission in Rajpootana, tells of the continued prosecution of their work in the regions governed by the following centres: Ajmere, Ashapura, Beawar, Deolee, Jey-pore, Nusseerabad, Todgarh and Oodeypore. The last is a new station, occupied since November last by Dr. Shepherd. The staff of European agents consists of 10 ordained missionaries, (including 3 now in Europe); 4, physicians and 3 others. The communicants number 271; 16 converts were baptized during the year. There are 5 anglo-vernacular schools, and 87 vernacular; total of scholars (including 245 girls) 3234. There are hospitals and dispensaries at the principal stations. In one of these the new cases were 7,355, the old 14,350. The subscriptions in this country, in aid of these missions, reached Rs. 3429. We have marked some passages in this Report for our Miscellany.

—A PERSON must be singularly oblivious of history who can with any sincerity deny that the Church of Rome insists that all power must be used with reference to the interests of the Romish religion. It was the assertion and acknowledgment of this claim that determined the history of Europe in the dark ages; it was the resistance of this claim that, feebly at first and afterwards effectively, prepared the way for the Reformation. If Kings, who have the appointment of judges and magistrates, are required to use their power with reference to the interests of the Romish church, it is evident that these latter are not dispensed from the obligation. Ordinarily, it would be held that the interests of the Church are not incompatible with the right discharge of other duties; but on the supposition that there should be a clashing, the latter must give way to the former. Rome is *semper eadem* in her assumptions and claims, and an infallible Church must be so; but the law of expediency is not ignored by her; and accordingly we find that in Protestant countries, there is often an endeavour to keep out of sight the more offensive features of the system. "The interests of the Church" demand under such circumstances, a certain amount of masquerading, and the quondam roaring lion learns to roar as gently as a sucking lamb. Still, we are sure that even in this nineteenth century no priest of the Church of Rome

will dare to deny that he insists that all power must be used with reference to the interests of the Church of Rome. If any priest will affirm the contrary we shall be glad indeed to have his affirmation, and still more if he will show that the Church of Rome does not require him to teach that her interests must be paramount.

—THE reason why we fail to see the special importance of the telephone, is that we already have the means of communicating at a distance by the telegraph, that the latter is ordinarily more convenient, and that the telegraphic apparatus is used in the telephone. It would appear however that there are some advantages enjoyed by the telephone. At all events it is a very wonderful invention. To our mind, it appears so startling that sound should be converted into electricity and this converted again into sound, that we are led to question if electricity may not have to do with the transmission of sound under ordinary circumstances. The reporter's occupation will be gone, if, as is stated, the *Times* and other papers are asking permission to place telephones in the reporters' gallery of the House of Commons. If it really prove that the discussions of parliament can be heard in the printing offices, arrangements may be made for their transmission to public halls where people may assemble and listen to the eloquence of their unseen representatives.

—WE understand that there is a good deal of religious enquiry in the south of India. The people say, Our temples contain gold and silver and precious stones in abundance, but when we were dying of famine, the priests gave nothing for our relief; whereas Christian missionaries did their utmost to supply us with food. It must be borne in mind that the supplies furnished through Protestant missionaries were given impartially, and irrespective of any interest in religion. Contrast with this the letter of a Romish priest, printed in our Epitome.

—WE would ask the attention of our readers to the advertisement of a Lecture to be given on Tuesday next by Dr. Blaney, in the rooms of the Y. M. C. A. on a very important subject.

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SATURDAY, JANUARY 26, 1878.

DISESTABLISHMENT IN INDIA.

A PETITION to Parliament from the Indian Disestablishment Society, presents a number of arguments why the 15 lakhs assigned to ecclesiastical establishments in this country, should not be paid from the public revenues, and expresses the opinion that all Government payments for ecclesiastical purposes should be discontinued as far as possible.

In the early days of the Honble. Company, it did not seem fitting to engage soldiers and civilians and send them to this heathen country, without some provision for their spiritual needs. They were taken from a land of churches and manifold means of grace, and sent to a land where there would be no Sabbath or church-bell or pastoral visit to remind them of the claims of religion, unless some special arrangement to this end were made by the power whom they were serving. Men like Henry Martyn, Corrie, Heber, Buchanan and others that might be named, were among those who were thus commissioned; and we cannot but think that the cost of the ecclesiastical establishment was a burden that brought many compensations with it even to the people of this country. It was to their advantage that the English among them should be reminded of the Gospel. Perhaps there was no part of the public revenue that resulted in more benefit to the people at large. We cannot say that the Hon. Co. made a mistake in sending chaplains to the country, any more than we could say that it is wrong in the United States Government to appoint chaplains for the army or navy. We are of opinion however that it would

have been better, even in the days we refer to, if they for whom these religious ministrations were specially provided, had borne the burden of their cost.

But times and circumstances have greatly changed. There is a much larger proportion of nominal Christians in this country; many among them value the institutions of religion and are ready to contribute for their support; and Christians at home realize their obligation to send the Gospel to their fellow-countrymen in Asia. The men who are sent out as Chaplains at the present time are seldom "evangelical," as that word is commonly understood, but for the most part are either Ritualistic or Broad Church. Some among them are earnest and useful men of God; but there are too many who have the dog in the manger spirit, who neither enter into the kingdom of God themselves or allow others to do so; looking upon the cantonment as their preserve, and employing most of their vigilance in keeping out the good men who from love of souls, not love of lucre, desire to have access to the men. In the cities, the congregations of the Established Churches are abundantly able to bear the cost of their own ministrations, and would be greatly blessed in bearing this burden. The men who are at the head of the affairs of state, are not to be trusted with the selection of ministers: the natural man discerneth not the things of the Spirit of God. The ecclesiastical establishments are a great hindrance and a great reproach. It is high time this stigma were put away.

LECTURES ON DANIEL. I.

THE object of these lectures is to call the attention of students in this country to some passages of neglected history. Among the nations of antiquity none are more remarkable than the Jews, nor is the history of any nation more instructive than theirs. While other nations more distinguished for culture, or for conquests, were spiritually bound in the swaddling clothes of fanciful and vain mythologies, the Jews worshipped One supreme Being, Creator, Upholder, King and Judge of all. While Socrates caught at the shadow of a hope that God would sometime, some where, send some legate of the skies to dispel the darkness that beclouds the path of man, and give him saving light, the Jews confidently believed that there would appear among them One specially anointed of God to give to all the light of the knowledge that leads to eternal life. Yet history, as commonly written and studied, surprisingly neglects the annals of the Jewish people, and many a young man, after years spent in schools and colleges, knows less about them than about almost any nation of antiquity.

We turn to the first chapter of the book of Daniel and read it carefully. We find a notice of the capture and siege of Jerusalem, the capital of the Jewish people. It was in the year 606 before Christ. Nebuchadnezzar, King of Babylon was the victor; Jehoiakim was then king of Judah. A considerable portion of the people, with members of the royal family and nobility, were carried away to Babylon. And the representation is that God, even Jehovah, whom they worshipped, gave the Jews into the hand of Nebuchadnezzar. Many years before there was the slightest intimation of this danger, Jeremiah, a prophet of God living in Jerusalem, had told the people, the priests, the princes and even the kings, that God was displeased with them and, unless they repented, would deliver them into the power of the king of Babylon. He had only brought odium on himself by these predictions; in fact, he would have been put to death if it had not been for the protecting care of God; as it was, they put him in prison, and sometimes confined him at the bottom of an exhausted well, in mire and darkness. But whatever their treatment of him, he persisted in assuring them that the wrath of God would come upon them. Now in order to understand this, we must ask how God came thus to interest himself in the Jewish people, and he did so.

WHY WERE THE JEWS CHOSEN?

Is God partial? Does he distinguish among the nations of the earth some one more worthy or more pleasing than the rest, upon which to concentrate his favour, leaving the others to shift for themselves? No such conception would be true. God is impartial, and the sun does not more freely impart its light and heat to the different parts of the globe, than God extends his kindness to the children of men. It was not for their own sakes that God chose the Jews to stand in a special relation to himself, but for the sake of the nations generally; their own sacred books show this unequivocally. The history of the world before the coming of Christ is divided into two periods, one of about 2600 years, the other of about 1500, and it was during this last period that the Jews were a separate people, in their own land. Abraham lived 2000 years before Christ, and received a promise from God that in his seed, his offspring, should all the nations of the earth be blessed. Thus at the very outset, it was made known to them that the blessing to be bestowed upon them would be for all nations. When the time had come for the separation of the Jews, the descendants of Abraham, where were they? They were in captivity, in Egypt, ruled over by cruel task masters, surrounded by idolatry. They were a very degraded people, without any thing to commend them, with very little faith in their fathers' God. The Egyptians were vastly their superiors as regards science, knowledge of the arts and power. It is evident then that it was not because of their goodness or ability that God chose them. Why then? We mention a few of the ends which God designed to accomplish in choosing them to stand in a special relation to Himself.

I. He intended that the worship of the one living and true God should be maintained by them. They were to have nothing to do with idolatry. If they lapsed into idolatry, God's protecting power should be withdrawn. They were free agents; no compulsion was used towards them; like all other nations they had a tendency to slide back into idolatry; nevertheless, through the wise discipline of God, they were made to accomplish this end.

II. That man might learn his own sinfulness. Sin blinds the heart of men; sinners cannot be trusted to give a correct account of themselves; they are ever bent on self-justification and self-exaltation. In order to know sin there must be the true standard of duty. Men are indifferent about salvation, because they know not sin. Before God could bring in his great scheme of salvation, it was necessary that man's need of such a remedy should be shown; he must be shown his sinfulness. And so the Mosaic dispensation is called the ministration of condemnation, its effect being to show man in a state of condemnation.

III. A written revelation was needed for mankind at large, and it pleased God to give this through the agency of the Jews. The Bible does not tell us who wrote the book of Job or the book of Genesis; but we know that not merely the other books of the Old Testament, but those of the New were written by Jews. For certification and transmission, nothing is so satisfactory as written documents. There are some in these days who speak disparagingly of a written revelation; but if there is any thing of importance to mankind generally, it is most desirable that it should be in writing. Our friends who put their own intuitions in the place of Scripture, make free use of the pen, and beg of us to read their written intuitions, which (they profess to believe) contain truths of the highest importance to all men. How much more may we believe that if God should communicate to his servants matters of the utmost importance to all men, he would lead them to write down the things imparted, and secure their safe transmission.

—"The Bible itself," says Taylor Lewis, "must be brought out as the best defense against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account."

THE OPIUM CURSE.

DR. DUDGEON, of the London Missionary Society, stationed at Peking for some fourteen years, in a recently published work on the "Diseases of China," gives his opinions very distinctly on the Opium question. He considers opium to be, of all Chinese luxuries, "the surest destroyer of health, property, position and life; of all their vices the most insidious and most difficult to throw off. The habit is easily acquired; a fortnight's regular use, and it will require an almost superhuman effort to cast it off. This is one of its most characteristic peculiarities. The gnawing agony of the unsatisfied craving is maddening; physical strength is prostrated; the mind weakened." On the above the *Lucknow Witness* remarks as follows:

"These we may safely regard as the plain facts in the case. And that the case is a terrible one nobody can deny. But the present duty of the British Government in the matter is by no means as easy to settle. It is a simple thing enough to rave and rant, and roundly denounce everybody who has any connection with the drug, threatening them with the immediate vengeance of God for their extreme wickedness, but we fail to see that such a course is likely to do any particular good, or to commend itself to the sober common-sense of practical statesmen. If the Chinese Government would show itself really in earnest to stop the growth of the poppy in its own territory, as one means of checking the consumption, there would be much more encouragement for philanthropists to press upon the Government of India the sacrifice of its opium revenue. But there is, we fear, very little reason to suppose that China is at all in earnest about the matter. She raises now twice as much on her own soil as she imports from India, and the culture is extending year by year. If the Chinese and British Governments would sincerely take hold of the subject in concert we believe a great deal might be accomplished within a few years to materially lessen this terrible plague. But we have no expectation of seeing it done."

So far as we have observed there is not much raving and ranting about the Opium traffic. It is an awful thing that myriads of families in China should be invaded by this horrible destroyer, and we think that a little raving and ranting would be better than the horrible indifference manifested almost every where, touching the ruin thus wrought. In the days of the Fugitive Slave Law, some of the opposers of slavery in America seemed to many unnecessarily excited and extravagantly vehement, but at the present day they are thought to have been rather more right than others. But the Opium curse in China does not fall much short of what slavery was to America. We think that China has given very good evidence of her sincerity in opposing the traffic, having sustained two wars with England, been compelled to pay millions of dollars by way of indemnity for the opium she had destroyed, and only after the unspeakable humiliation of seeing the Emperor's palace at Peking plundered by 'outside barbarians' consented to tolerate the introduction of the drug. Who can wonder that having failed in all other ways to hinder the traffic, she should allow her own subjects to cultivate the poppy, so that all the pecuniary profit of the opium curse might not go to foreigners. There is still a broad contrast with the policy of the Indian Government which monopolizes the culture and very carefully prepares the drug for the Chinese market. We regard the course pursued by China in her long struggle as highly honourable, and that pursued by the Governments of India as unspeakably disgraceful. Is any thing gained by trying to cover up this iniquity? Are we to suppose that the Judge of all the earth winks at the fields and factories where the Government of India employs thousands of her servants in growing and preparing for the millions of China a drug that is "the surest destroyer of health, property, position and life; of all vices the most insidious and most difficult to throw off?" In this iniquity there is just that combination of elements that is most certain to ensure the retribution of Providence; great light on the part of the rulers; the temporal and spiritual ruin of many thousands annually; provocation of an allied power; an

Alp-like barrier in the way of the Gospel of peace; long persistence, in the face of many chastisements. We could as soon deny the existence of God as cease from believing that God will hold the Government of this country responsible for the Opium-curse. Exactly what our contemporary proposes to accomplish by the concert of India and China, we do not see. Is the Government of India to let things slide until such concert is secured? And what is the measure to be concerted? The one thing needful is that the Government of India should understand and acknowledge that the work in which she is engaged is unhallowed and dishonourable, and must be abandoned even though China should make war upon her to compel her to continue the supply. The Government of India is a long way off from any such conviction, it may be said. In reply we would say, how very important then that Christian people should bear a faithful testimony against this monstrous evil. We are persuaded that before we can expect God to help in the removal of this great curse, it is necessary that the nature of it should be recognized; and in order that this may be, it is necessary that they who receive God's teaching on the subject should faithfully declare their convictions.

Our contemporary desires united action on the part of India and China. There has been a concert of this kind. After the second Chinese war, Lord Elgin inserted a clause in the tariff agreed upon in the Treaty of Tientsin, which obliged China to admit English opium at a low rate of duty. In 1869 the Chinese Government made an earnest appeal to the English Government that this obligation to admit opium should be removed, alleging the injury done by it, and the opinion entertained by many in China that England's object in supporting the Opium trade was to bring about China's ruin. The appeal was not successful; but in the Convention agreed upon by Sir Rutherford Alcock, the duty on opium was raised from 30 to 50 taels per chest. The English Government refused to ratify this Convention. The *Friend of China*, referring to this, says: "We cannot but express our regret that while Great Britain has twice imposed treaties upon China by force of arms, the only Convention between the two countries which was the result of peaceful negotiations, was thus summarily cast aside."

It seems almost incredible that the power which has taken the lead in the advocacy of free trade, should—after having waged two wars to compel China to legalise the importation of opium,—sternly deny to China the right to impose such duties on it as she thinks proper. They who are in a position to know tell us that the Chinese believe that if they were to take action to diminish the import of Indian opium, they would incur the risk of provoking the march of a British army upon Peking.

INTERNATIONAL BIBLE STUDY.

January 27, 1878: *Acts* xxiii. 1-11.

"I have lived in all good conscience before God unto this day." Paul says this with reference to the matters of which he was accused. In all good conscience, is a very strong expression; but how greatly is it intensified by the expression, 'before God.' You have a good conscience; but are you living as in the sight of God, diligently seeking to know his utmost will? A good conscience is a tender conscience; one that requires a divine sanction for everything; one that is willing to receive light and admonition; one that dreads sin more than condemnation. "God is light; and if we walk in the light as he is in the light," we have a good conscience.

There are some who think the highest type of Christianity is perfect placidity, never ruffled by anything. This was not Paul's type. He was a man of powerful feelings, quick to perceive injustice and to express his sense of it; he knew how to suffer; but he wished to understand always whether he was called to suffer or to remonstrate. As soon as he knew that Ananias was the high priest, he remembered the command and obeyed it.

'There arose a dissension between the Pharisees and the Sadducees.' The Sadducees did not believe in angel or spirit, or in the resurrection; like many in these days; they were materialists, positivists, rationalists. Of course, they would not listen for a moment to what Paul might say about the resurrection of Jesus; therefore, says Paul, they are not competent to sit in judgment upon me. The Pharisees at once saw the force of the objection. So they fell to wrangling with one another about their own differences. They were battling for their own peculiar views, while the one thing needful, looking to Christ, was quite overlooked. This dissension is very suggestive. How absurd it is for people to be so zealous about this or that tenet, while the one paramount obligation of submitting to the Son of God, is overlooked. You may be right in your particular views, and your opponents wrong; yet you and they will perish unless you come to the Saviour. The Pharisees were willing to have Paul speak, because he would favor their ideas; the Sadducees unwilling, because he would discredit theirs. Thus we see that a man's own opinions are more to him than the Gospel. What a contrast this with the 'good conscience' of Paul.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR GUARDIAN,—I am glad to see "Notes on International Lessons" in your columns. But will you allow me to offer a suggestion? You do not reach as in this part of India until Tuesday morning of each week, so that your Notes are not in time to be profited by. If the Notes were published one week in advance the difficulty would be obviated.

Bangalore.

Yours fraternally,

R.

[We hope to comply with the above request, from next week. Ed. B. G.]

NOTICES.

RECEIVED from "In Nomine Domini" Dehra the sum of Rs. 66-2-0 for the House of Hope.

LECTURE ON DANIEL. The second lecture of the series, with musical illustrations, on Monday next, 8 P. M. at Falkland Road Hall.

Epitome of News.

SATURDAY, JANUARY 19.

—Miss Sophia Ruth, Sister of Mercy, (Colonel Merriman's sister,) recently arrived from England, was seized with fever on Christmas day, and died yesterday evening, at Poona.

MONDAY, JANUARY 21.

—*Bombay Gazette*: "The country can do very well without either unproductive railways or canals. What is wanted is to make the people richer, so that, when a famine occurs, they may have money wherewith to buy food; but these works will only make them poorer. Instead of doing more, it would be well if the Government were to do less. Mr. Bright may make mistakes of detail which experts in Indian administration can easily correct; but the political instinct is sound which urges him to inveigh against the Indian Government for its exclusiveness, extravagance, and incapacity. Its insular jealousy of independent enterprise, which virtually debars English capitalists from acquiring land and developing new industries in India, is, politically as well as materially, one of the chief evils which afflict the country. The costliness of its administration is proverbial. Every new work it takes in hand is made an excuse for the creation of new appointments; and we are credibly assured that one reason why the water in the State tanks and canals is not more freely used for purposes of irrigation is the hedging round of all such works with a thick fence of officials, so that the wretched ryot has so many forms to sign and so many underlings to fee before he can get what he wants that he goes away in despair and does without the water."

—Carriage for the Maharajah of Hind; *Englishman*: "A State phaeton with coach box, main seat, and hind rumble all fitted with hoods. The body is at once graceful and elegant in appearance, but the distinctive feature in the carriage is that the whole of

the panelling mouldings, iron work, springs wheels and pole, are covered with massive silver plates, while the splash board and wings are literally solid plates of the precious metal, the whole enriched with wreaths of lotus flowers and pipal leaves also of silver, richly chased and heavily gilt, while on the centre of the panels, also richly gilt, are the armorial bearings of the Maharaja. The interior is luxuriously fitted with cushions and hangings of rich blue tabouret, edged with broad rich velvet lace heavily embroidered with pure gold. The lamps, four in number, are also solid silver richly chased and gilt and also bear His Highness' arms upon the glass. The carriage has been cleverly designed with a double under frame, so that, when the Maharaja may wish to drive himself, the coach box can be removed, and the wheels brought much closer together. More than 25,000 tola weight of silver have, we understand, been used in the construction of this remarkable carriage."

—English correspondent: "Some four months back a sealed bottle was picked up at sea containing the following pathetic announcement—'Ship Vermont went ashore on the 8th August on the Texas coast. Written in the sight of death, J. M. Richardson, Master.' Of course, the relations and friends of those on board gave them up for lost, and no less than eighty guineas per cent. premium were offered at Lloyd's, by panic-stricken underwriters who had insured the vessel and cargo. It is whispered that many of these offers were quietly taken up before the news came that the Vermont had reached St. Helena, 'all well.' I hear that there is a regular howl of indignation at Lloyd's among the underwriters who were taken in by the message 'written in sight of death.'"

TUESDAY, JANUARY 22.

—It appears that the Mozema Nagas, who are giving so much trouble on the Assam frontier, are commanded by an ex-sepoy of the 42nd Native Infantry. He has two ex-sepoy for his lieutenants, and has a medal for the Looshai campaign. The men are reported to have plenty of rifles and ammunition, and the ex-sepoy leader is said to be a very good shot.

—The death is announced of Mr. R. A. D. Perrean, Deputy Commissioner of Tavoy, from the effects of an accident whilst bathing.

—A plate-layer on the Irawaddy Valley Railway has been sentenced by the Judicial Commissioner to nine months' imprisonment and a fine of Rs. 300 for having caused hurt to a Burman named Yanshoon by kicking him, the man dying about ten minutes after of a ruptured spleen.

—*Bombay Gazette*: "It appears that in February last the attention of the Lieutenant Governor of Bengal was prominently directed to the affairs of the Sealadah Hospital since it had been taken over in 1873 by Government from the Municipal authorities. The Surgeon-General was directed to investigate the matter, and the Committee appointed obtained particulars which could leave no doubt that swindling to an enormous degree had been going on under Dr. Woodford's management. The latter gentlemen, when called upon for explanations, evidently lost his temper, and if his replies were not satisfactory they were at all events extremely injudicious, as they exposed his conduct at once to a scalpel-knife kind of dissection which led to his dismissal from the public service. The criticism came not from his departmental superiors, as one might suppose, but from the Government officials who examined both the Surgeon-General's report and Dr. Woodford's explanations."

The average cost per patient increased in three years from Rs. 133 to Rs. 297.

"The Government of Bengal has now resolved to inquire separately into the general question of the control of medical expenditure and supervision of the hospitals under its charge. This example ought to stimulate the faculties of the supervising and responsible medical officers in every other part of India."

—*Lucknow Witness*: "The North India Conference of the ministers of the Methodist Episcopal Church held its fourteenth annual session at Bareilly, January 9th–15th. But little transpired of any special interest to the general public. The work done during the past year in the various stations of the Methodist Missions in Oudh, Rohilkund, Kumaon, and Garhwal, was carefully reviewed, and found to have been unusually prosperous. The large number of 306 adult baptisms was reported, besides 365 baptisms of children. Of the adults 277 were accessions from Hinduism, 19 were from Islam, and the remainder from those already nominal Christians, either English or native. This encouraging increase, it is worth noting, was not from the cities but nearly all from the country, and mostly from the Districts of Moradabad and Budaon, where Christianity has

become firmly rooted, and is steadily spreading in several distinct caste lines. Multitudes are pressing for baptism in several of these places, and have to be held back for careful instruction and grounding in the truth. Long and earnest labor in these regions, and also in Garwal where some forty were baptized, is beginning to show its results in abundant fruit. The total number of communicants in this Mission is now 2,268, a net gain of 230 over last year; 2,150 of this total are natives."

—From an excellent article in the same, on the "Indian Credit System": "A tradesman actuated by a greed for large profits is not slow to give unlimited credit, not only to those with scanty means, who are encouraged to run heedlessly into debt, but to those with no means at all, whom they tempt and wickedly assist to indulge in their extravagant tasks and habits. There is not a single tradesman in India who can be said to be doing an exclusively cash business. Nay, more than nine-tenths of the trade done is in the credit line. A percentage of a tradesman's losses, the tradesman is content to remember will be paid for by the 'cash payers,' and those classed by him as 'good payers.' And these, it must be borne in mind, have paid him a much greater profit than he would have cared to realize if the two classes above named had not had credit. This evil system is worse than a two-edged sword, for it cuts on all sides. It only benefits, as it enriches, the lawyers and law courts."

WEDNESDAY, JANUARY 23.

—*Indu-Prakash*: "We have often before pointed out with regret the great indifference to the vernacular literature growing among our people, and especially the educated people, for various reasons, not the least important of which is the present educational system. It is now proposed to create a taste for and encourage the spread of vernacular literature, by forming a Tract and Book Society, the members of which will have only to contribute Rs. 5 per year and receive in return at intervals Marathi works of that value, that may be approved of by a select committee. The business will, however, commence as soon as a thousand subscribers are secured. It is proposed to engage the best writers known to write new books and then to get them published. At present the great difficulty is for an author to find out for himself a buying public, and the best men consequently do not venture upon literary speculation. This difficulty would be removed by the plan proposed. The promoters of this Society are two worthy persons of our community, namely Messrs. Gopalrao Hari Deshmookh and Mahadev Govind Ranade, in whom the people can place full confidence that the operations will be performed in the most able and satisfactory manner. We need therefore only wish that the requisite number of subscribers will be forthcoming."

—One of the most curious facts connected with madness is the utter absence of tears amidst the insane, observes the *British Medical Journal*. Whatever the form of madness, tears are conspicuous by their absence, as much in the depression of melancholia, or the excitement of mania, as in the utter apathy of dementia. If a patient in a lunatic asylum be discovered in tears, it will be found that it is either a patient commencing to recover, or an emotional outbreak in an epileptic who is scarcely truly insane; while actually insane patients appear to have lost the power of weeping; it is only returning reason which can once more unloose the fountains of their tears.

—*Levant Herald*: "What seems incredible, the stores destined to relieve the sufferings of the wounded soldiers were detained at the Trebizond Custom-house for a whole week, under the most frivolous pretexts notwithstanding that the packages bore the mark of the Red Crescent Society, and were addressed to the head-quarters of the Commander-in-Chief of the Ottoman army at Erzeroum."

"The Red Crescent Society having been informed that the wounded of Moukhtar Pasha's army urgently needed medical succour, immediately organised an ambulance composed of several doctors and a large amount of medical stores. The stores were sent off without delay to Trebizond, where they are still waiting for the arrival of the medical staff in order to proceed to Erzeroum. But the doctors, up to this moment, have not been able to obtain from the Serasierate (War Office) the necessary *hukms* (permits) to enable them to set out on their journey."

—Padre Curci considers the Catholic papers as worse than useless—detrimental to the cause which they uphold; shows that they never treat any questions of general importance, and consequently are rarely read, and certainly win no adherents to their cause. He blames the use and abuse of the Syllabus; the bigotry which condemns all books published by lovers of their country as if they must of neces-

sity be hostile to the interests of the Church. In the sixth chapter the reverend father demonstrates clearly that the hostility shown by the Holy See to Italian unity has been the cause of the loss of the temporal power, and that if this hostility continues all influence and authority will also be forfeited. He blames without stint the abstention of the Catholics from the urn, and shows that the good and devout Italian having abdicated, Freethinkers and good-for-nothings have all the power in their own hands.

—*Christian*, Dec. 27: "The American papers to hand are unanimous in regarding the present month's meetings as exceptionally encouraging. So great have been the crowds outside the Music Hall in Providence, where Messrs. Moody and Sankey are preaching, that the street traffic on one or two occasions had to be diverted in order to avoid bodily injury. As many as three churches have been well filled in the evening with the overflow from this Hall, notwithstanding the holding of one or two other meetings throughout the day. It is stated that the Tabernacle Committee have arranged with Mr. Moody to resume his labours in Boston on or about the first Sunday in March."

—Captain Edwards, Str. *Xantha*, has been fined Rs. 30 for assaulting a Custom House officer.

—A Mr. Sweeting was prosecuted for refusing to pay half an anna (less than a penny) tram-hire, and had to pay three gold mohurs to his lawyer to defend him, unsuccessfully.

—*Times of India*: "The troops have reached Fort Mackeson by the Kohat Pass; three officers were fired at, and two horses of the 17th Bengal Cavalry were killed."

"A telegram from the Chief Commissioner of Assam, dated Golaghat, 22nd, states that Mozema has paid the money fines inflicted, and given up the plundered mails and arms and accountments of the escorting constables who were killed. He has also surrendered the numbers of guns demanded by us. When some minor matters are arranged the expedition will return to Samaguting."

—Our old friend the Sea Serpent has again appeared, this time in longitude 121 degrees East, and latitude 40 degrees South. He was seen by the chief officer of a ship named the Maid of Judah, who reported his appearance when the vessel arrived in Australia last month. The chief officer says the reptile was one hundred and twenty feet long and the head of a snake."

—The following letter is published by a contemporary: "Monastery of Maus, September, 1877.—I receive letters from India, at once consoling and heart-breaking; the famine is becoming intensely severe, and whole villages of heathens come to ask for the baptism which will open the gate of heaven to them in exchange for the wretched life which is fast expiring. Monseigneur Louienon, Vicar Apostolic of Pondicherry, has exhausted the resources of the mission: he has sold everything and contracted debts, but has still been obliged to arrest the zeal of the missionaries by requesting them to admit no more catechumens until the arrival of donations from Europe. The missionaries have already baptised seven thousand persons; they have three thousand catechumens, and fourteen hundred of these were quite recently regenerated. The instruction of these were poor people, their board and lodging for about six weeks of the average, entail an expense of ten francs a head. With ten francs one can send a soul to heaven, for most of them will die of hunger: the funds are exhausted and it will be necessary to let them expire in suffering without having been able to regenerate them. 'What pain to the minds of our apostles!' (Signed) N., Monk of the Visitation of S. Mary."

We fancy the starving Hindoos would be willing to accept the sprinkling of water, to obtain a little food. Will somebody give us more definite information about these 7000 converts?

—In a second series of lectures to theological students, which has just been published, the Rev. O. H. Spurgeon protests against dull sermons. "I believe," he says, "that many 'deep' preachers are simply so because they are like dry wells, with little or nothing in them! I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment this was a slander on the oyster, for that worthy bivalve shows great discretion in his openings, and knows when to close. If some men were sentenced to hear their own sermons, it would be a righteous judgment upon them."

—*Bombay Gazette*; Hyderabad: "The *Lungur* is a festival peculiar to Hyderabad, and though it is usually celebrated in the month of Mohurram, it is no way connected with it. A short account of its origin may not perhaps be uninteresting. About three hundred years ago the young Sultan Abdool-

Kutub Shah was out for an evening ride on an elephant, which was newly caught and not quite trained for use. Suddenly the elephant disappeared to the consternation of the Sultan's attendants, and as was afterwards discovered, took the nearest road to the jungles. The mother of Abdoola, distracted by grief and the dread that something evil might befall him, made a vow that, should the elephant safely bring back her son, she would cause a golden *Lungur* or chain to be made, which she would place on the elephant's neck and take him in procession to the *Hosseini Alum*, the grave of a noted Mahomedan saint. It is said after a month and three days, and during the month of Mohurram, the elephant returned and restored the young prince to the arms of his sorrowing mother. This lady, in fulfilment of her vow, ordered a chain of gold 384 oz. in weight to be made, which was put round the elephant's neck, and a grand procession being formed, took its way towards the *Hosseini Alum*, where the chain was broken into pieces and distributed among the poor. Such is the incident which gave rise to this festive procession and which is celebrated annually, and has this year been attended with unusual pomp and splendour.

—We regret to state that Colonel J. A. Wood, V. C., late 20th Regiment N. I., who was thrown out of his carriage on Monday night at Poona, died the following night from the injuries he had received.

THURSDAY, JANUARY 24.

—*Indian Chr. Herald*: "The Rev. Mr. Pym has commenced work in Calcutta. He has held Evangelistic Meetings at the Old Church rooms every evening this week. We understand that the members of the Calcutta Missionary Conference were invited to meet him at the Old Church Parsonage on Thursday evening. It is the intention of Mr. Pym to conduct services for the Educated Natives in some of the Missionary Institutions as well as hold services in the Church.

"The question of the withdrawal of State support from the Christian ecclesiastical establishments is among the questions suggested for consideration at the Native Press Conference. State support is being withdrawn to some small extent, for we observe that Church Servants have been disestablished and have to be paid by those for whom they keep the Churches in order."

—*Indian Mirror*: "We have dwelt elsewhere upon Mr. Newman's criticism on Christian ethics. It is worthy of note that our excellent friend's antipathy to Christ is increasing with age, and we, therefore consider that his secession to the Unitarian body was unfortunate. Mr. Newman has given an explanation of the motive which have led him to join the British and Foreign Unitarian Association. But his rendering of the term Christian appears to us to be too far-fetched and overdrawn to be considered as satisfactory. To be a Christian without believing in Christ is, to use an oft-told simile, like playing Hamlet with Hamlet's part left out. Mr. Newman's remarks on Christ's ethics may be valuable, as John Stuart Mill's elaborate criticism on nature and God's creation was. But it is too late in the day to overturn an admirable ethical code accepted without dissent by the world for centuries together."

"Lord and Lady Lytton visited the Bengal Theatre on Friday last. We are not going to say anything against the management of this institution. But considering that the Theatre has drawn to itself the prostitutes of Calcutta, who are known to ply their dirty trade openly in public, and that the practice of employing them as actresses is one that is utterly repugnant to Hindu feeling, Lord Lytton might have paused before taking a step so ill-calculated to promote the ends of morality. The presence of the Head of Government before sons of gentlemen acting with prostitutes, offered an encouragement to that sort of thing which it must be very hard to resist. We fear that Lord Lytton was misinformed and ill advised in the matter. Only the other day Lord Northbrook's Government tried to suppress one of the Native theatres for its gross immorality."

—*Oreland Mail*, Jan. 4: The Humane Society's medalion was voted to Robert Coulson for saving four men from the wreck of the schooner *John and Thomas*, at East Hartlepool, on Nov. 24. In this case, Coulson, with great bravery, plunged from the rocks into the sea and swam off to the ship, which had struck on the rocks at East Hartlepool. He first of all took off on his back to the shore a man named Pressey, and then returned and took off the mate, B. Messenger; he went again, taking a line with him, swam to the wreck, and placed J. Bulman in safety; and for the fourth time again swam to the vessel, and rescued the captain, J. Harrison. When it is considered that all this was performed on a very dark night with a heavy sea, which broke over

the ship continually, the gallantry of the act is much enhanced.

FRIDAY JANUARY 25.

—*Bombay Gazette*: "The semi-official announcement made at St. Petersburg, that the Russian army has no intention of seizing or even attacking Gallipoli unless the Turkish force stationed there provokes a collision, may, we think, be accepted as an indication, the first we have had, of the Emperor Alexander's wish to treat British interests with the most careful respect. It also shows that the Russians will probably be content not to attack Constantinople, as the closing of the Dardanelles is essential to the successful siege and conquest of that city. The advance of a force from Adrianople down the Maritza valley was an absolute military necessity, in order to interpose a force between Suleiman Pasha and the southern road to Constantinople, if he tried to move in that direction, but politically the Russians would seem to be satisfied with the advantages they have already gained."

—Same: "Great anxiety exists at Zanzibar at the continued absence of Captain Elton, Her Majesty's Consul, Dr. Steward, the Hon. G. Dawney, and several members of the former Livingstone exploring expedition, who had started seven weeks previously in a small steamer for a cruise on Lake Nyassa, intending to be absent twelve days."

"Our London correspondent mentions the melancholy case of the people of Wales, who are starving both from hunger and cold, and several of the London papers say that in South Wales, at all events, there is something closely resembling a famine. The *Globe*, after comparing the needs of Hindoos, Truks, destitute Bosnians, and invalid Russians, comes to the conclusion that at the present moment the saddest cry for help comes from Wales. The workpeople are everywhere in distress. Men, women, and children have no clothing wherewith to face the rigours of a Welsh winter, and for food they are glad to get raw turnips to assuage the pangs of hunger."

—The *Khiva* with English Mails left Aden for Bombay Wednesday, 5 P.M.

—The Jowakis are suing for peace. The Naga expedition is also at an end.

—Deaths in Bombay last week, 526.

—The Northern Bengal State Railway was opened on Friday last, and now Darjeeling is brought within 24 hours of the metropolis.

—The Diocese of Lahore is to include Scinde as well as the whole Province of the Punjab, and the Bishop is empowered to constitute two Archdeacons and to appoint Archdeacons thereto.

—The Russians are making themselves quite at home in the portions of Armenia which they have occupied. They are now in possession of two Turkish sandjakates—that of Kars and that of Kaldyr—and the Grand Duke Michael has ordered these to be organized into a single Russian province, to be called the government of Kars. The provisional governor of this province is General Popko. In all the towns and villages there are now Russian officials, who administer them according to the Russian system, and treat the inhabitants as subject to the Russian law.

—The troop-ships that were stopped in the Mediterranean, by the British Government were, after a few hours, allowed to proceed on their way.

—A Hindoo at Camatipoora attempted on Tuesday to murder his wife, and then gave himself up to the Police.

PETITION FOR DISESTABLISHMENT.

To,

The Honorable the Commons of the United Kingdom of Great Britain and Ireland in Parliament Assembled,

The humble petition of the
INDIAN DISESTABLISHMENT SOCIETY,
Sheweth:—

1.—That whereas the entire population of India under British rule has been estimated at 213 millions, the total number of Christians of all denominations, native, and European, does not exceed half a million, of whom considerably less than half belong to the Church of England. That the native converts connected with missions of that church number over 125,000, leaving less than 1,25,000 English-speaking adherents of the church, which your petitioners believe to be a high estimate.

2.—That for the benefit of this small fraction of the population (less than 1/4th of a million against 213 millions) a sum of money considerably exceeding 15 lakhs of rupees (£150,000) is paid annually out of the public revenues derived from all sections of the community, Hindoos, Mahomedans &c., included.

3.—That this fact appears to your petitioners to be inconsistent with the declaration of religious neutrality made in Her Majesty's Proclamation after the mutiny of 1857, which directed that none of Her Majesty's subjects should be "in any wise favored by reason of their religious faith and observances."

4.—That by their official connection with Government, the bishops and chaplains are bound not to interfere with the religions of the country, but it seems to your petitioners that they cannot consistently with higher obligations refrain from endeavoring to propagate their own faith. That they feel this themselves is proved by the manifestoes and pastorals which have been issued by the bishops exhorting their clergy to efforts for the conversion of India, and by the part taken by many of the clergy in missionary operations. Your petitioners submit that it is incongruous and unjust, as well as highly inexpedient, to support what cannot help being a proselytising agency at the expense of people with whose religious faith Government has promised not to interfere.

5.—That, whereas the object which the British Government had in view in creating the Ecclesiastical Establishment was stated to be "to provide for the religious wants of the European members of the Civil and Military Services," your petitioners believe that the dimensions and cost of that establishment are now greatly in excess of such requirements. That nearly all the Christian servants of Government can well afford to pay for religious ministrations themselves instead of being dependent on the State for them, and that many of them prefer ministrations other than those provided by Government.

6.—That the State of the public purse is a source of continual anxiety to Her Majesty's Indian Government, specially owing to the frequent recurrence of famines; that the people of the country are very poor, and are already heavily taxed; and that the saving of the amount annually expended on Ecclesiastical Establishments would help to lighten their burdens, and to render further taxation unnecessary.

7.—That your petitioners think that the time has come when all Government payments for ecclesiastical purposes should be discontinued as far as possible, and that bishops, chaplains and priests should cease to be regarded as officers of Government. That the highest interests of morality and religion will not suffer from this change is believed by your petitioners, who can confidently appeal to the experience of other countries where the result of similar measures has been the increased material and spiritual prosperity of the churches from which Government support has been withdrawn.

Wherefore, for the sake of consistency and Justice, and in the interests of religion itself, your petitioners pray that such steps may be taken as Her Majesty's ministers and parliament may in their wisdom deem necessary and right to secure the discontinuance of all ecclesiastical payments out of revenues of the empire.

And your petitioners, as duty bound, shall ever pray.

Miscellany.

—United Presb. Mission Report; Bawr:

From among a number of inquirers three have been gathered into the Church, while others are being prepared for making an intelligent profession of their faith in Christ. The three converts baptized are Natha, a weaver, Moti Lal, a respectable *baniya* of Shergarh and Balmakand, the son of a *Sadhu*, or temple priest. The two first after examination and approval by our Church Session were baptized in the month of June—*baniya* and despised *bhambhi* standing side by side as brothers at the same baptismal font. This is the first convert from the self-righteous and bigoted *baniya* caste which I have been privileged to baptize. Now, however, that the truth has begun to take hold even on them, let us hope that many more ere long be gathered in. It was through Balmakand, who has long been our village teacher in Shergarh, that Moti Lal was first brought under Christian influences. Long convinced of the truth of Christianity himself, but, on account of the bitter opposition of his own family, afraid to confess it, Balmakand had often told his *baniya* friend about our religion and worship and services of sacred song, until he desired to see and hear for himself. He came and saw and heard and was so impressed that he remained to learn and embrace. And, so the pupil outstripped his first teacher, and confessed Christ before him. Balmakand was, however, so strongly impressed by Moti Lal's baptism, that, immediately after, he also joined the Catechumen's class, resolved, in spite of all opposition, to make a public profession of his faith in Christ. With him also came *Deka*, a young *baniya* of Shergarh and nephew of Moti Lal. This lad showed a wonderful earnestness in grasping the truth and a zeal in making it known to others,

which sometimes led him, on his fortnightly visits to our Station, to enter villages on the way and gathering together the people, to tell them about Jesus and his love. His heart seemed full of the theme: and when, in the end of September, Balmakand asked for baptism, Deva also eagerly urged his claim to receive along with him the sacred rite. On examination by the Session, they were both approved. But as it was found that Deva wanted a few months of completing his majority, it was deemed better not to baptize him until he could act for himself unrestrained by parental authority. Balmakand has, therefore, since been baptized alone, having much to suffer from the persecution of his family and the people of Shergarh, who have withdrawn their children from his school. We wait to see the effects of this on Deva, who must now stand alone, unsupported by his teacher: and we can only pray in his behalf, that he may have grace given him to be faithful.

The carpenter's shop, added more than a year ago to our industries, has been quite a success; and sufficient work has been found to keep a number of our boys engaged in learning the trade under an experienced carpenter. The weaving and lithographic press continue profitably to employ a number of our boys; and provision is made for those engaged in field work during the day continuing their education in the evening. As already mentioned, four of our grown up lads are now employed as village teachers, and others are being trained to fill the same position.

In Jodhpore itself our reception by the people of that large and really fine city was every thing that could be desired. We had overwhelmingly large audiences who heard with deep attention the message of love and salvation which we brought. Any little discussion aroused was conducted with courtesy. Dr. Clark's medical services, as everywhere throughout the country, were much in request; and members of the better class made no secret of their wish to see a mission, and, especially, a medical mission established in their city. Jodhpore presents a fine field for missionary labour, waiting for us to go in and possess it. We can only pray, that the Lord of the harvest may soon send out new labourers for this field white to the harvest. Mrs. Shoolbrod who accompanied us on the tour, aided by one of our advanced orphan girls, was able to address crowds of her Marwari sisters in most of the villages; and finding ready access to the headmen's and wealthy merchant's houses, to tell their female inmates of a Saviour who so loved them, as to die that they might live.

Naseerabad:

In the month of June Mr. Hendrie had the pleasure of receiving into the fellowship of the Church by baptism five of our orphan boys. These had formerly given him much satisfaction, both in their knowledge of the Scriptures, and in their daily conduct; and though young, we hope they are none the less true believers in the Lord Jesus Christ. Two other members have been added to the roll; one of whom accompanied me as a servant from Ajmere. The other is a *Maulvi* of good education, who was converted from Mohammedanism about 16 months ago. Before coming to Rajpootana he was connected with the S. P. G. Mission, and has good testimonials from the Bishop of Bombay and some others. Our expectation and hope is that he will become a useful agent in connection with our Mission here. On the other hand, two of those who were formerly members have gone to Oodeypore in the service of Dr. Shepherd. While one, we are sorry to have to report, who was for some years a member, and who occupied a place of some responsibility in the Dispensary, has been separated from the Church on account of immorality. May God bring him to a sense of his sin, and lead him to repentance.

We were specially grieved by the sad fate of a family from near Bhurtpore, who were on their way to the famous temple of Devarka. They had set out on the pilgrimage at the beginning of the famine, and hoped by this means to avert the calamity from their home. Five of them and an infant reached the Hospital in a most exhausted state. The old father died a few hours after admission, the son next day, and a day or two afterwards the son's wife. The later death was due in a great measure to the effect of intense grief acting upon a debilitated frame. Without hope and without God the fate of a Hindoo widow is a very sad one indeed. The old mother seemed to be quite stunned by the extent of the calamity that had overtaken her; in a few days she took up her little grandchild, an infant of a year old and started, accompanied by a nephew, to return to her now desolate home.

Selections.

CHILDREN OF THE LIGHT.

BY J. W. BAILEY.

As I sat listening to a chapter in the Bible, read by a loved sister in a meeting in New York recently, a precious verse, with its sweet fulfilment in my life, was suggested to me; she was reading, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." I opened Dean Alford's version of the New Testament, which I had with me, to this verse: "My little children, these things write I unto you, that ye may not sin."

And my thoughts ran on thus: Now, if a friend should write to you, giving you directions as to the way to a certain place you were intending to go, and should add, I have written these directions to you that you may not get lost, I should at once conclude that by following these directions I need not get lost. And so I may as safely conclude when the apostle tells us, "These things write I unto you, that ye may not sin," that by following "these things" I need not sin.

This train of thought waked up a little incident in my experience, which illustrates how the sin of unbelief may, unconsciously to ourselves, be keeping us from the fullness of Jesus' love, and how practical a matter the consecration of it to God may be made to be. I had already left home and friends for Jesus' cause, and in joining a band of Christian workers I saw the higher Christian life lived in the lives of those around me, and seeing its reality I began to long for its possession. One day it was kindly shown me that unbelief alone stood in my way. I then said to God, "O Lord, if there is in my soul actually existing a hidden sin of unbelief, I will consecrate that to Thee as practically as I have everything else." So as soon as possible I sought my room, intending to stay there until He blessed me. I knelt by my bedside, and with my Bible in my hand calmly gave all unrecognized unbelief to Him, and He there covenanted with me to give me a definite experience of His love. This was the coolest business transaction I ever made in my life. I say it reverently. I was surprised at my calmness. I felt when I rose from my knees that I had given something away, and had obtained something in return, both of which were to become reality by transfer and possession immediately. I sat down by my bed and opened my Bible to this verse: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." I answered, Dear Lord, I believe it. Now Thou knowest that I know nothing about a clean heart, but if I were washing a plate I should not call it clean so long as a crumb of dirt remained on it; and if Thou art about to cleanse my heart, I know it will be well done. I believe Thee, Lord; my unbelief is entirely consecrated to Thee. I then opened to another place and read, "Deliver us from evil, for Thine is the power." Yes, Lord, I believe that with Thee this is possible. Opening again to another place I read, "The blood of Jesus Christ His Son cleanses us from all sin."

I knew not then why the Spirit of God led me to these passages, one after the other, but now I know that my unbelief ran in this line. The next passage I opened to puzzled me: "What God hath cleansed, that call not thou common." Almost with impatience I closed the book, saying, This does not refer to me; this refers to the unclean beasts in Peter's vision. But my mind would dwell upon the words; I tried turning to other passages, but my mind refused to grasp them. Finally, I said, Dear Lord, if I am to believe that Thou hast cleansed my heart, and to say it, I will do it; but don't want to make a mistake. "What God hath cleansed, that call not thou common," came so like a voice to me that I answered, Yes, Lord, I do believe it, and I will confess it, since Thou sayest so.

My inclination to open my Bible further at that time ceased, and I was again filled with a holy calm. I cannot describe the calmness of that hour. It was as if I had met God face to face. He had spoken blessing, and I had accepted and was sweetly satisfied; I expected nothing further. For an hour it remained thus, as faith without feeling; then glory filled my soul. I had never heard of a baptism of the Holy Ghost as a definite possibility for me, and did not expect it. But the sweet joy and light which filled my soul and the room and the house was like nothing I had ever known, and I shall never forget it.

During the seven years which have since elapsed, no verse in the Bible has more sweetly opened to my soul than the precious one, the first part of which I quoted at the beginning: "My little children, these things have I written unto you, that ye may not sin. And if any man have sinned, we have an advocate with the Father, Jesus Christ the righteous." The last part of this verse has sweetly blended with the first, and made life to me one sweet day with Jesus. I will not speak of the trials and perplexities and temptations of these seven years; they are the common lot of every one; but simply say that the truth in this verse, illuminated by the Spirit of God, has caused me to live my life in the very presence of my Heavenly Father; has filled many a page of the precious Word of God with fulfilled promises to me personally, and every day with answered prayer and heavenly teaching.

I have written this because I know that there are many consecrated souls to-day kept from the fullness of Jesus' love by unrecognized unbelief, and I long to have them relieved and satisfied as I have been; and because I know that there are many others longing for just the satisfying presence of Jesus which I enjoy, but they do not know that it comes by honest, hearty, full consecration.—(*Times of Refreshing*)

LITTLE GIFTS.

The truth is, we do not half believe, though we read it in our Bibles, what a blessed thing it is to be "bread-givers." A few illustrations taken from "jottings," in connection with the Midway Missions, will best enforce our plea, and show what a privilege it really is to be the Lord's *almshouses*, to carry succour in His name to those who are "looking for bread." They will, we trust, encourage faith as well as love.

THE DINNER SENT IN ANSWER TO PRAYER.

Annie F——— is 33, very much marked with the small-pox, and quite out of health. She lives alone; her employment is embroidering cloaks. She is now almost out of work, and does not know where the next meal is to come from. Often she looked longingly in at our window, with the notice, "Classes for young women held every night. All young women are welcome." "But I am too old," she thought, and did not venture in. One day, the people of the house she lodges in sent up one of our workers to see her, who invited her to come to the young women's evenings. She did so, and since then has become a Christian, and full of joy. Annie could not help telling her relations about it, and together they spent the Sunday afternoon in searching the Scriptures.

One Sunday last Spring, Annie had nothing in the house; she knelt down and said, "Oh, God, please tell my brother that I have no dinner." Twelve o'clock, one o'clock passed, but she never doubted, for she said, "I felt I was heard." At two her brother came in with a dinner in a clean napkin. "Annie," he said, "you will be pleased. I was sitting down to dinner with wife, when a story my teacher told me fifteen years ago came into my head. It was this. A gentleman in the midst of dinner felt an impulse which he could not resist to pack up the food that was left, saddle his horse, and ride off to a neighbouring village. He stopped at a particular door, and found the family in it were starving, and they were people he had a regard for. Well, I said to wife, 'Perhaps Annie has no dinner this day,' and I felt so uneasy that, just to ease my conscience, I brought some dinner along with me now." "I was praying about it," said Annie. "I just thought so," said her brother. And the two sat down together, ate the dinner, and thanked God for His faithfulness.

A FARTHING LEFT.

A very nice visit with Mr. H——. We talked over a Psalm, and his heart just seemed overflowing with the loving-kindness of the Lord. After prayer together, it seemed laid on my heart to give him a little money, when the tears started into his eyes, and he said, "Now I'll tell you, Miss. My wife and I had some bread and tea for dinner, and she said after, 'Thank God for this; He is good, and I've a farthing left!'" This poor woman often works till ten o'clock at night to support her husband and herself (as he is unfit for work). She has a very painful internal disease, besides rheumatic gout in her fingers, and yet during the three years I have known them (though they've often scarcely had bread to eat, some of their neighbours say) they have always been cheerful and contented, and never by the least word hinted they were in the least need.

We so often find the relief given to come in manifestly as from the Lord, and cheer the hearts of His waiting ones, not merely with their own acceptableness, but as proofs that He is thinking of them. Of this the following are examples:—

A PACKET OF TEA.

Took a packet of tea to one of our Christian widows, and she said directly, "Oh, Miss, I was only this morning asking the Lord to send me some, or money to get it, for it was all gone. He do send me comfort soon!"

A FEW COALS.

Sent some coals to poor Mrs. P——, 4 cwt. She was perfectly overjoyed, saying it was her Father who had sent them. She had just put some dust on to try and keep the fire in, having no coals or means to get any.

WARM CLOTHING.

Was able to take warm clothing to several, and in most cases heard they were just the things they wanted, and thus a gracious answer to prayer about this.

When one reads these touching acknowledgements of little gifts, do we not feel rebuked for any waste in

our houses, or self-indulgence in our persons? Let us make to ourselves friends of the mammon of unrighteousness. Let us brighten our own Christmas hearth by kindling a warm fire in our neighbour's empty grate. Let us sweeten our own Christmas board by sending portions to them for whom nothing is prepared.—(*Woman's Work*).

THE NEW LOGIC.

(Abridged from a paper by Professor Bowne).

THE reviewers of Professor Tyndall's Belfast manifesto, having charged him with materialism, he replies: "You overlooked my declaration that 'the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ nor apparently any rudiment of the organ which would enable us to pass by a process of reasoning from one to the other.'" In the Belfast address it reads: "We cannot pass from brain to consciousness without a 'logical rupture.'" Elsewhere he calls this, "a rock upon which materialism must inevitably split, whenever it pretends to be a complete philosophy of the human mind." A few pages beyond the first quotation, we are told: "Were not man's origin implicated, we should accept without murmur the derivation of animal and vegetable life from what we call inorganic nature. The conclusion of pure intellect points this way and no other." Here we learn two things: First, that we can never pass from brain to thought by any effort of reason or without a "logical rupture;" second, that all the conclusions of pure intellect point that way. In the earlier and cruder forms of reasoning, when a given set of agents would not explain a set of phenomena without a liberal use of "logical ruptures" and "inconceivabilities," the custom was, to find the explanation in some other agent or agents. But the extreme value of logical ruptures in forcing intractable and recalcitrant phenomena into any desired formula, justifies their use, at least as working hypotheses.

The more Prof. Tyndall reflects upon the subject, the more "mysterious" and "transcendental" does matter become. In his "Musings on the Matter-horn," any definition of it which omits life and mind, is declared "inadequate, if not untrue." In the preface referred to, it loses itself in utter mystery, in contemplating which Prof. Tyndall utters sundry unmeaning expressions of reverence. Meanwhile it is triumphantly shown to be all-sufficient by a brilliant stroke of definition: "Matter I define as that mysterious thing by which all this is accomplished." In this way the name is victoriously retained while the thing is given up.

Now we have no purpose of questioning any of these statements; for are they not all science? Besides, Prof. Huxley, in his graphic phrase, has told us how "extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules;" and if the clergy are dealt with in such a fashion, what might not a doubting layman expect? Still it is tolerably clear that to hold all these truths at once would result in hopeless mental vertigo, if we attempt to retain the obsolete notion that truth must be self-consistent. Many of the most striking of these oppositions occur within a few pages of each other in the same essay, and can hardly, therefore, be oversights. They are, rather, scientific Hegelianism, and furnish a striking example of the reaction against the law of non-contradiction.

It is a peculiarity of Prof. Huxley's more famous essays that they have all been severely Hegelian with regard to the test of consistency. The protoplasm lecture which scared so many people, expressly teaches that the "matter of life" may be both dead and living. It lives solely because of the properties and disposition of the constituent molecules; and yet while these properties and this disposition remain, so far as we know, entirely the same, the matter of life may be dead. In the latter form it is purely passive; in the living form it manifests a great variety of activities. Whence these activities? They all depend by hypotheses upon the arrangement of the component atoms: and no assignable change in this arrangement can be shown between living and dead matter of life. Whence it becomes clear that the whole train of organic activities has no cause whatever. This conclusion follows inevitably upon the principles of the old logic; but it may be victoriously overcome if we only give up the pestilent heresy that truth be self-consistent.

Again, in the lecture "Are Animals Automata?" we learn that animals are only automata, which proposition is another reversed Jacob's ladder; for it leads to the conclusion that men also are automata.

This conclusion Mr. Huxley adopts, but qualifies it by saying that we are "endowed with free-will in the only intelligible sense of that much-abused term; inasmuch as in many respects we are able to do as we like." The notion of a free automaton is certainly interesting and ingenious, and Mr. Huxley deserves much credit for the novel combination. At the same time, the ideas of freedom and automatism will not unite in thought so long as we retain the law of non-contradiction. It might occur to some that, in these statements, Mr. Huxley is but developing his doctrine that "logical consequences are the scarecrows of fools;" but one need hardly be a fool to be scared by the appearance of distinct contradictions, so long as the principles of the old logic are retained. Judged by the old logic, whatever is said on one side, is straight unsaid on the other; but judged by the new, we have a series of brilliant sarcasms and logical fireworks, flying in all directions, and all alike "in harmony with the general tendency of scientific thought." The advantages of the new logic are very evident. If one wants to play the materialist, there is the doctrine that life and mind are products of atomic mechanics. If this should prove too strong meat for the disciples, or if for any reason it should seem desirable to befog them a little, one has only to insist on the mystery of the molecule. If some disagreeable critic insist that the doctrine that carbonic acid, ammonia, and a few salts are all that is left of a dead man, is materialism, no matter what the mystery of the molecule, one has only to stick his head under his arm and coolly remark, that matter is only a "name for a form of consciousness." After the critic has gone, the head may be clapped on again, and be as good as new. One can save his credit with spiritual philosophers by saying that no effort of reason can pass from brain to thought without breaking down; and, at the same time, he may comfort the other side with the assurance that the conclusions of pure intellect point all that way. Thus furnished to every good word and work, what can hinder the new logician from going on conquering and to conquer?

MEXICO.

The conversion and happy death of a Roman Catholic priest.

BY REV. JOHN W. BUTLER.

FATHER Rodriguez was born in Querétaro, capital of the State of the same name, on the 11th July, 1840. His parents were devoted members of the Roman Catholic Church, and desired for their son all the educational advantages which their Church afforded. He was especially instructed, as he himself said, "to look upon the future of man and the welfare of his soul as the most important thing of his life."

At the end of twelve years of study he graduated from *el Seminario de Teologia*, and immediately entered the ministry. After eleven years in the priesthood, learning that some of his countrymen were embracing "new doctrines," he made a special study of such authors as Balmes, Augusto Nicolas, Perrone and others, in order to better combat error and save souls from what he then considered heresy.

In an article which he left partially prepared, and which he intended for our *Abogado*, he says: "The name 'Protestant' caused me horror; I desired the extermination of those corrupters of society. Innumerable New Testaments and tracts I cast into the flames." Again he says: "Often did I exclaim, 'Christians of the nineteenth century, let us enjoy the grace communicated by our leaders! Let us reach the pinnacle of perfection guided by Kempis, Liguori, Loyola, Sales and Montargon.'" After a personal acquaintance of nearly two years with this man, we can say that these exclamations came from an honest heart—from one who believed himself to be in the road to heaven, and who desired the glory of God in the salvation of men. When, therefore, he learned that one of his flock was entertaining a Protestant in his home, he resolved to use every effort to rescue this stranger from the way of error. Under pretext of a visit to his friend, he met "the heretic," and, at the first opportunity, introduced the subject of religion. This led to further interviews, and to discussion.

After a while the Protestant brought out his Bible, and remarked, "This is my authority!" "Ah yes," the priest replied, "we agree that in the sacred Scriptures we have revealed truths. But this Bible is incomplete, doubly prohibited, and should be burned."

"Burn the Word of God?" said the Protestant. "Pardon my frankness, but if I should meet you in priestly robes and mitre, I would conquer you with this sacred Word, though I am only a poor, despised old man. Remember that God hath chosen the

foolish things of the world to confound the wise, and the weak things to confound the things that are mighty, that no flesh should glory in His presence."

Father Rodriguez took the Protestant edition of the Bible, to compare it with his own, expecting to find a great difference between the two. Great was his surprise to find that the texts quoted by the Protestant were precisely the same as those found in the Roman Catholic version of the Bible.

These interviews with this humble old shoemaker incited Father Rodriguez to further investigation of this "new way." In the spirit of the text, "If any man lack wisdom, let him ask of God," he dedicated himself to study and prayer for divine direction. At first doubts began to fill his mind as to which was the true way. In real anguish of soul he cried unto the Lord. The more he prayed the more did evangelical Christianity commend itself to his conscience. By means of a few tracts he came to know more of the spirit of Bible Christians, and found no rest till he resolved henceforth to walk in the "new way." With this determination he withdrew from the ministry and separated from the Roman Catholic Church on the 7th of March, 1871, establishing a private school in order to gain a livelihood.

His companions in the priesthood, his father-confessor, and a newly-consecrated Bishop, all sought to win him back to the Church. He received all as they came, conversed freely and listened to all they had to say. Coaxing, proffers of rapid promotion, with great pecuniary advantages, and finally terrible threatnings, were used in turn, but all in vain; he quietly assured each of his intention to remain true to his convictions and to walk in the way God had opened up before him.

The failure of these priestly manoeuvres, as well as the fact that he began to teach New Testament truths in his school, soon raised the hand of persecution against him—that invariable weapon of Rome. These persecutions became so severe, that in the year 1874 he was obliged to flee from town under cover of night, and to seek refuge in this capital. After awhile he was providentially led into our Church and ministry.

There burned in the heart of this good man an ardent desire for the spiritual salvation of his countrymen. The redemption of Mexico was his constant theme. His enthusiastic devotion to his work gave sufficient proof of his sincerity. He was about to visit one or two scenes of his former labors when sickness came upon him—an illness brief but severe, and which took him from us only too soon.

Some of his former friends had predicted that when death stared him in the face he would then see his terrible mistake, wish to retract all, and call for the sacraments of his mother Church. But when at length the hour arrived which was to try his faith and confidence, how triumphant was the result! He was perfectly conscious of his condition, yet he was not only calm but rejoicing, and gave testimony of the sustaining presence of the Lord Jesus.

His concern then was for others to whom he had preached, and especially for three young men whom he had been trying to win for Jesus. The day before his death, he awoke from a light sleep and said, "I fear"—and then paused as if thinking. We said to him, "What do you fear?" "Oh, I fear that those three young men whom I thought had been converted have become indifferent, for I have not seen them in our meetings for some time." During the last two days of his life he constantly called upon those around him to sing hymns, and especially those which spoke of trust in Christ and hope of heaven. To the inquiry of one of his physicians concerning his symptoms—"What is it that you feel now?"—Father Rodriguez, supposing that he referred to his spiritual condition, replied, "Much peace and tranquillity in my soul!"

We left him late that night and returned to him at 4 A.M. Voice and sight were both failing, but he was able to respond affirmatively to our question if he knew and loved the Saviour; and then we united with him in the celebration of the Lord's Supper. Three hours later he quietly fell asleep in Jesus.

Dear readers of the *HERALD*, this blessed experimental religion which was our brother's joy and comfort in life and death, is what we are trying to recommend to the millions of this land—millions who now are either walking in moral darkness or blinded by Romish superstition. As workers we are one less by the death of our brother, but on the other hand our opportunities are multiplying all the time. The very city where our lamented preacher took his noble stand for Christ some six years ago, is another Macedonia, and in clear daylight, a man representing the earnest desire of sixteen registered families, has stood before us, with most convincing arguments, to "come over" and "help us." I have walked in the streets of that beautiful little city of

15,000 inhabitants, and longed for the time when I, or some one else, might be permitted to gather up the work of this fallen soldier of Christ. The mail constantly bears thither hundreds of tracts, but they need a missionary—some one to show them the way of salvation. Is not the man God designs for this very field, in the ministry of our Church at home? Is not the money which God wants to send and support Him, in the pockets of our members? May He help all the readers of the HERALD to ask if they are stewards of any part of these means!—(Zion's Herald.)

Mexico City. Sept. 10, 1877.

TELEGRAPHIC NEWS.

London, January 17th: Both Houses of Parliament voted the Address in answer to the Queen's Speech.—In the Debate which followed the motion in the Lords, Earl Beaconsfield reiterated what he had said on former occasions, that the policy of the Government would remain one of conditional neutrality, but that if British interests were threatened the Government would not hesitate to defend them.—Lord Salisbury said that the waves of war were approaching very closely to the localities defined as "British interests." His Lordship denied that any differences existed in the Cabinet.—In the House of Commons, Sir Stafford Northcote said that the Government proposes to do nothing at present, because they are ignorant of the proposals Russia intends to make.—Mr. Gladstone spoke in terms of approval of the policy of the Government as set forth in the Speech.

18th: The House of Lords agreed without a division to the address in reply to the Speech from the Throne.—The debate on the address in the Commons has been adjourned, in consequence of the Irish members moving an amendment to the address demanding the consideration of Home Rule.—Lord George Hamilton, Parliamentary Under-Secretary of State for India, gave notice of motion in the Commons for a Select Committee as to the expediency of constructing Public Works in India by the aid of loans.—The London papers of to-day approve of the tenor of the Queen's Speech.—Advices from Rome state, that the funeral of the King of Italy was carried out with great pomp at the Pantheon. Prince Frederick William, (Imperial Prince of Germany) and many other Princes were in attendance.

19th: The losses sustained by the Russians in the capture of the Shipka Pass amount to 5,464 men.—Latest advices from the seat of war in Roumelia state, that the Russians have occupied Philippopolis, and that they now threaten Adrianople.—A Blue Book on the Eastern Question has appeared, which clearly shows that Lord Derby has all along informed Turkey in a decided manner that she must not hope for British intervention.

20th: The Commons have negatived the amendment to the Address in reply to the speech from the Throne which was brought forward by the Irish Members (Home Rulers) of the House.—Her Majesty the Queen has been graciously pleased to award the Victoria Cross to Captain Andrew Scott, of the 4th Sikhs, for his gallant conduct on the occasion of the outbreak among the Pathan coolies at Quetta on the 26th July last.—Latest advices from the seat of war in Roumelia state, that the Russians have occupied Harmanli, and have now arrived before Adrianople, which place the Turks have evacuated.—The retreat of Suleiman Pasha with his army is threatened.—The Mahomedan population of Roumelia is flying in terror to Constantinople.—There is a general rising in Thessaly against the Ottoman rule.—Advices received from the Cape state, that there has been a general rising among the Gaiikas, followed by severe fighting, in which British arms were eventually successful.—Latest advices state that the garrison of Adrianople is in full retreat towards Constantinople.—The Sultan has called out for military service all men capable of bearing arms in Constantinople to defend the line of Railway at Tchataldja.—Prince Humbert, who was proclaimed King of Italy, has taken the oath of the Constitution, and on the occasion made a speech which was liberal in its tendencies.

21st: Ghazi Ahmed Muktar, who lately returned from Erzeroum, has been appointed Commander of the Turkish line of defence at Constantinople.—The Turks have devastated the country between Tatar Bazardzhik and Philippopolis.—Advices have been received that an insurrection against Turkish rule has broken out in Macedonia.—Latest advices from the seat of war state that Suleiman Pasha with his army has retreated to the Rhodope mountains (a range of mountains situated to the south of Philippopolis).—Server and Namyk Pachas, the special envoys from the Porte deputed to treat for an armistice, have arrived at the Russian headquarters.

22nd: A despatch from Lord Salisbury (Secretary of State for India) to the Viceroy of India, dated 10th instant, recognises the ability and devotion of Lord Lytton and other officials in dealing with the Famine, and recommends that a Commission of three or five impartial persons be appointed to enquire into the best means of preventing famines in the future.—In the House of Commons last night Sir Stafford Northcote, in reply to a question, said Government was ignorant as yet of the conditions upon which Russia would be willing to conclude peace.—The Hon'ble R. Bourke said the Chefoo Convention was not

yet ratified, as the Government was awaiting a despatch from India before deciding on the commercial points of the Convention.—Lord Derby, who has been unwell for the past few days, has resumed his official duties.—Lord George Hamilton has postponed his motion for a select committee of enquiry into the expediency of constructing public works in India by the aid of loans.—Mr. Noel in the House of Commons gave notice of motion respecting the occupation of Quetta by British troops.—The Under-Secretary of State for the Colonies, in reply to a question, said that owing to the disturbances at the Cape another regiment was about to be despatched there.—Latest advices from the seat of war in Roumelia state that the Russians have occupied Adrianople.—There is a perfect panic in Roumelia among the inhabitants, and the distress prevailing is described as appalling.—A despatch from the Marquis of Salisbury (Secretary of State for India), dated 29th November, has been published, in which he disagrees with the popular illusion that a conflict between England and Russia is inevitable, and furthermore deprecates conquests on our Indian frontier. Instead of the proposal made by the Indian Government for a distinct government in the trans-Indus districts, he proposes that there shall be two divisions, each under a separate Commissioner, and that the Southern Division be dependent on the Northern, whilst both will depend on the Lieutenant-Governor of the Punjab, so far as regards internal affairs, and the Northern Division will correspond direct with the Viceroy respecting external affairs.—In the House Commons this evening, the Under Secretary of State for the Colonies, in reply to a question put, said that the vote for religious teaching which came out of the Ceylon revenue could not be stopped.

23rd: In the House of Commons last night Sir Stafford Northcote, replying to a question, stated that Her Majesty the Queen had personally telegraphed to His Imperial Majesty the Czar, conveying the Sultan's desire for the conclusion of peace, and expressing a hope that His Majesty would accelerate the negotiations for a suspension of hostilities.—The Commons have agreed for a select committee of enquiry into the expediency of public works in India being paid for by means of loans.—Latest advices from the seat of war in Roumelia, respecting Suleiman Pasha's retreat, state that he and his army were driven by General Gourko's force into the Rhodope Mountains, and that the loss sustained by the Turks was 7,000 in killed, wounded and prisoners, besides 49 guns.—The two Turkish army corps, under the respective commands of Mehemed and Eyyoub Pachas, are concentrated at Kirkilissa, situated to the east of Adrianople.—The preliminary negotiations for an armistice have commenced.—Latest advices state that a panic has seized upon the inhabitants of Gallipoli in consequence of the reported advance of the Russians on that place.—Suleiman Pasha has arrived at Kavala, on the south coast of Roumelia, and behind the Isle of Thasos.—A Royal Warrant, dated 31st December, orders the retirement of General Officers of the Indian Army at the age of 70 from the 1st October 1877, unless the Secretary of State for India should recommend an exception being made in any particular officer's case.

24th: Latest advices state, that the Russians have already arrived at Keshan, situated about 30 miles from the port of Enos and the same distance in a straight line due north of Gallipoli, which place it is expected they will reach on Saturday next.—The Grand Duke Nicholas, the Russian Commander-in-Chief, starts from Kerzanlik tomorrow for Adrianople.—The Saint Petersburg semi-official journals state, that the relations between England and Russia are improved.—A petition drawn up by the Turkish Parliament has been presented to the Sultan, urging him to hasten the conclusion of peace with Russia, but at the same time stating that if the conditions to be imposed are exorbitant, that the Parliament is resolved to continue the war to the last extremity.—The marriage of the King of Spain (Alfonso XII.) to the Princess Mercedes, daughter of the Duke de Montpensier, was celebrated yesterday in the Basilica of Atocha at Madrid with great pomp.

St. Petersburg, 24th: The news of the Russian advance on Gallipoli is semi-officially denied here to-day. A further semi official statement on the same subject adds that the Russians do not intend occupying or attacking Gallipoli unless the Turkish regular army concentrated there threatens the Russian flank.

PASSENGERS SAILED.

Per P. and O. Str. China, 21st:
For Southampton.—Mrs. Blakes and child, Mrs. Griger and two children, Mr. W. J. Wilkinson, Mrs. Goldsmith, Surg. D. W. O'Connor, R. A., Mr. Andrew Hume, R. A., Mr. John Donovan, R. A., Mr. T. Rule, R. A., Mr. J. S. Barber, Mr. W. Wratton, Mrs. Blodwell and two infants, and Mr. Gurr.
For Brindisi.—Mr. and Mrs. A. Barvey and child, and Mr. W. Stewart.
For Suez.—Prince Alfred de Montenegro, and Mr. Cadwalader.
Per Str. Trinacria, 23rd:
For Liverpool.—Dr. E. Burrows, Mrs. Ralston and two children, Master Jones, Mrs. Ellis and two children, Miss Steves, and Mr. A. G. Grose.
For Naples.—Mr. and Mrs. W. F. Male and two infants, Mr. O. Scott Skirving, Mrs. Quin, Miss Barrett, and Mrs. Roberts and child.

PASSENGERS ARRIVED.

Per Str. Arabia, 18th:
—Dr. D. Tatham, Captain Stuart, Mr. F. W. B. Conelly, Mr. and Mrs. Havernell, Mr. and Mrs. B. G. Humphrey, Mr. Altemuller, and Mr. B. Williams.

Per P. and O. Str. Deccan, 24th:

From Venice.—Mr. and Miss Walmesley, Mr. and Mrs. Turnbull, Mr. Macbay, Mr. E. Deasy, Mr. J. M. Hartman, and Mr. and Mrs. Underwood.

From Southampton.—Major Filgate, Mr. C. Wilkinson, Mr. A. F. Watson, Mr. Crombie, and Mr. S. Digby.

From Brindisi.—Mr. J. E. Anderson, Mr. Kepp, Mr. G. Robertson, Mr. J. H. Thornton, Mr. J. J. Sinclair, Mr. E. B. Gordon, Mr. W. F. Watson, Mr. R. Bold, Mr. C. L. O'Brien, Mr. and Mrs. Boitier, Mr. J. W. G., and Mr. H. I. P. Thomson.

From Suez.—Mr. W. Smith, Mr. A. Manachi, Mr. W. Forde, Mr. W. Q. Rowett, Dr. and Mrs. Tuson, Mr. Macrogordato, and Mr. F. G. Johnson.

Domestic Occurrences.

MARRIAGES.

MODY—TORR—On New Year's Day, in the Parish Church, Tavistock, by the Rev. D. P. Alford, assisted by the Rev. W. J. Taft, Vicar, M. H. Mody, second son of the late Hormusjee Pestonjee Mody, of 107 Mody Street, Fort, Bombay, to Islette Teresa elder daughter of Henry Torr, Esq., of Tavistock, England.

COURTENAY—HOLMAN—January 15th, at Trinity Church, Muree, Punjab, by the Rev. W. C. Bromhead, Robert Courtenay Bombay Civil Service, to Annie, eldest daughter of W. L. Holman, Esq., Muree.

GILES—SCHNEIDER—January 19th, at Ahmedabad, by the Rev. G. B. Streeten Edward Giles, son of the late Archdeacon Giles, Canon of Lincoln, to Ethel, only daughter of Major General J. W. Schneider, C. B., of the Bombay Infantry.

WALTER—ANDERSON—January 22nd, at St. Thomas's Cathedral, by the Rev. Ward Maule, D. D., G. E. Walter, Esq., 19th Regt. N. I., to Aimee, second daughter of J. Anderson, Esq., K. L. S., House Surgeon J. J. Hospital.

DEATHS.

COLCLOUGH—November 1st, at Khundwa, Henry William Carlton Colclough, son of Goy Carlton Colclough, Staff sergeant 4th Troop late Bombay Horse Artillery, aged 18 years.

KEAN—January 8th, at Egatpoora, Mr. Edward Kean, formerly a Press Reader, Bombay Education Society's Press, Byculla, aged 60 years and 2 months.

GOHEEN—January 17th, 1878, at Kolapoor, Nannie B. wife of Rev. J. W. Goheen of the Am. Presb. Mission, Kolapoor.

"BOMBAY GUARDIAN."

Subscriptions received from 19th to 26th January 1878.
at the new rate.

Rev. P. Nordfors, 31st December 1878, Rs. 7-10;
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